Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

HINTS ON FAMILY RELIGION—SECOND EDITION.

Our readers may remember some valuable thoughts, which we lately quoted from Beard's Family Sermons, on this important, but neglected duty. We are happy in adding to these the following just reflections, taken from the little work entitled "Hints on Family Religion," in which the writer judiciously adverts to some common practical mistakes, and offers many salutary cautions. We are happy to perceive, that this brief essay has passed to a second edition; and we recommend its perusal both to them who perform, and to them who neglect, this interesting and touching service. It is to this latter class, that he thus appeals.

But it is impossible, in conclusion, to forget the countless families, who have no part or lot in the foregoing advice; and the heads of which instead of assistance in duty, are first to be impressed with its obligation. You say perhaps, that the evidence of this from the highest authority, is not distinct and decisive. What then do you make of that train of passages, which recommend, enjoin, and exemplify prayer? That as to many of these it is not always clear, whether the social, family, or secret duty be denoted, rather favors that for which I plead. Families existed before societies; and for ages before the Saviour's advent, the father and the master was the priest of the household. So that conceding prayer, in any form, to be of doubtful obligation or expediency, such a doubt would attach to larger, rather than smaller associations of men. Do any maintain that the passages in question are to be understood of secret prayer?—of which there are a few exclusive advocates. Let me ask with confidence in return, when or where, was this duty strictly observed, at the expense of the other?*

There is, in truth, for both these last duties, a better argument in the very nature of religion, than from a cloud of texts. Being a personal concern, its vitality depends on its confinement to a narrow circle; enlarge this, and it becomes a form and show. It is then, neither an unjust nor illiberal inference, that it exists not in a society, in whose secret places and most intimate relations no trace of it is to be seen. Such was the conclusion of *Hartley* and *Tillotson*,—neither of them fanatics, and the first a philosopher;—they saw not, how any family could be called Christian, or be said indeed to have any religion at all, where the outward signs were wanting. The practice of the Gentile world, of itself, confirms the position here taken. Let us beware how we look down upon, or laugh at, their absurd distinctions of national, particular, and tutelary divinities. These, as is obvious to the least reflection, weaken not in the least, the lesson taught by their mistaken piety. To them their household gods were dear. The law, written on their hearts, was more constraining than that which Christians have before their eyes, in characters of light. "How touching is that passage in the Roman poet, where the old *Anchises* appears escaping from the flames of *Troy*, bearing in his hands the statues of his domestic deities. What! shall the images of the heathen world cry out against us, and the voice of nature be heard only in the fictions of poetry, and the records of idolatry? Shall the men of *Troy* rise up in the judgment against this generation, and condemn them?"†

When we see often united, a conscience tenderer, and a spirit more timid than common, one is tempted to call the false shame of singularity thus generated, the most mischievous result of this general neglect. It is that, at least, which it is most exciting to dwell upon. For who knows not, that there *have been* periods and places, when this singularity was more nearly reversed? No doubt, this remark will turn the minds of many to the stricter piety of the best days of New England. This, to be sure, is that which, of human authorities and examples, should be the highest with those by whom this tract will be seen. But the same praise, —not so universal perhaps as with the two first generations of the pilgrims,—distinguished at the same time, and even earlier the parent land. It belongs, I apprehend, to not a few who graced the higher ranks of society,‡ and who had no concern with puritanism, but in its spirit. What a curious result might it present, if a comparison herein could be fairly instituted now with the gentry of our own land and time!

Whether it be just to make Christian character turn on any single grace or habit, may not be allowed by all. But otherwise, there is none, it is conceived, which is better entitled to be taken as such a test, than the direct acts of domestic and personal religion. Even as to these—who shall vouch for their sincerity or the purity (in the sight of God) of the motives from which they spring? Still there is less to be feared here, than from unfailing attendance on the sanctuary or the vestry room, patronage of religious charities, or observance of the Christian rites. That temptation, which in all these, takes such strong hold on human vanity, to be seen of men,—cannot well have a place in the retirements of the fireside and the closet. The world indeed, upon much easier terms, may compliment you with the name of Christians; for it is enough, that they see your places punctually filled in the house, and even at the table of the Lord. But all this can well consist with your having merely a name to live; and serves but to show, how mean is the standard of the many, and how false may be the judgment that looketh only on the outward appearance.

Parents and Masters! May the quickening spirit seal to your consciences and hearts, the foregoing suggestions. May it awaken you to a due sense of your momentous trust, by training up in his nurture, those whom God has given you. The authority of your station will be enforced anew by that of your piety; and obedience will rest on the surest basis,—the esteem and confidence which such an example must inspire. He, who has sworn that he will pour out his anger on the families that invoke not his name,—has he not given a pledge to his covenant-people, that he will condescend to dwell in the abodes where he is known and honored; and make, by his gracious presence, the habitation of their righteousness, prosperous?

* The inquiry, of course, fairly concerns only the responsible heads—those on whom the domestic economy depends. Doubtless, pious children and domestics are not unfrequently found in families, where religion is not outwardly recognized.

† J. S. Buckminster's Address to Heads of Families. Chr. Disc. Old Series, Vol. I.

‡ The private history we possess of the great families of Harrington and Sidney, (in the age of Elizabeth,) leads not unfairly to a more extended inference. The household laws of the former, (as practised through more than one generation,) are preserved in the Nugæ Antiquæ; and the letters of Sir Henry Sidney to his sons Robert and Philip, contain most unfashionable maxims of life and conduct. The life of Col. Hutchinson, by his wife, and the lively letters of Howell, who flourished under the first James and Charles, are to the same purpose. The religious order in their families, of Boyle, Evelyn and Hale,—the two first as high by birth and connections, as in science,—need not be enlarged upon; and according to Miss More, not less exemplary in this point was Lord Somers, the great patriot of their revolution.

REASON AND REVELATION.

The 'Independent Messenger' is a religious paper established a few months since at Mendon, (Mass.) and designed to support the views of that class of Universalists, who are commonly distinguished by the name of Restorationists. From this paper we copy some sensible observations on the use of reason on religious subjects.

I know of no subject on which men more frequently err than on the proper use of reason in matters of religion. We are frequently told that human reason is carnal, and must not be used in matters of religion. But in answer to this, we wish to inquire,—why has the Lord endued us with this noble faculty, unless it is to be called into exercise? And why should it be called into exercise, if it is entirely carnal and delusive? And we would also inquire,—why has the Lord made a revelation to us and not to the brute creation? For this plain reason,—man is possessed of a rational soul of which they are destitute. But if we are prohibited the use of our reason, if our understanding is not to be consulted in the case, the Bible would be entirely useless to us; as much so as it would be to the beasts of the forest. I say, exclude reason, and the Bible would be useless to us. Without it we could not understand a single sentence of Holy Writ.

To make this clear let us take a case.—We read, "God is love." Now this proposition, as plain and as simple as it appears to be, conveys no idea to the mind, until by the exercise of our reason we determine the meaning of the term love; and having learned its meaning as applied to men, we next inquire whether it has the same meaning when applied to God. Here is scope for our reasoning power. And until by their exercise we fix the meaning of the term, this sentence conveys no idea. And what is true of this short sentence is true of every other. Without reason then we cannot understand a single sentence of divine revelation. As certain then as it is, that the Bible was given for our instruction, so certain is it that we must use our reason in interpreting it.

But do the scriptures prohibit the use of our reason? Certainly not. They enjoin the duty of exercising this faculty. The whole volume of revelation is addressed to our reason. We find that our heavenly Father, his son Jesus Christ, and all the Apostles of our blessed Lord, not only reasoned themselves, but that they called upon others to do the same. Thus we read, that when Paul came to Corinth, "he *reasoned* in the synagogue every Sabbath day, and persuaded the Jews and the Greeks." At Ephesus "he *reasoned* with the Jews." At Thessalonica, Paul went into the synagogue, and "as his manner was *reasoned* with them out of the scriptures." Again to Felix, he "*reasoned* of righteousness, temperance, and a judgment to come." These passages teach us that Paul made use of his reason as often as he preached the gospel; he reasoned every Sabbath day; this was his manner.

Paul not only reasoned himself, but he commands others to do the same. "Prove all things," says the apostle, "and hold fast that which is good." But how can people prove all things, unless they exercise their reason? How can they hold fast that which is good, without using their rational faculties to distinguish the good from the evil? Again the same apostle exhorts us to a certain duty, and says it is but a *reasonable* service. But how did the apostle know that this was a reasonable service, unless he had exercised his reason? He attempts to recommend this duty by calling it reasonable. But this would be a poor recommendation, if our reason were totally corrupt.

Jesus not only exercised reason himself, but he commanded others to do the same; nay, he even censured them for not exercising their rational powers. He told the Jews that they could judge with propriety concerning temporal things, and he blamed them for not doing the same with regard to divine things. "Ye hypocrites," says he, "ye can discern the face of the sky, and of the earth, but how is it that ye do not discern this time? Yea, and why even of yourselves, judge ye not what is right?" The Saviour in this quotation authorized the exercise of reason. He even blames those that attended upon his preaching for not using their rational powers. With a well adapted indignation, he inquires, "And why, even of yourselves judge ye not what is right?" This amounts to the most positive proof that it is our duty to exercise the reason God has given us.

It is not only our duty to use our reason in relation to ourselves and our fellow-men, but also in relation to the divine government. In the fifth chapter of Isaiah, God calls upon his people to judge of his conduct toward them. "And now," says he, "O, inhabitants of Jerusalem, and men of Judah, judge I pray you, between me and my vineyard. What could have been done more to my vineyard, that I have not done in it?" In the eighteenth chapter of Ezekiel, after reasoning with his people, God submits the decision to them. "O house of Israel, are not my ways equal? are not thy ways unequal?" In the sixth chapter of Micah the Lord is said to have a controversy with his people, and he calls upon them in the following language. "O my people, what have I done unto thee? Wherein have I wearied thee? *Testify against me.*"

By these passages it appears that God makes it our duty to use our reason, and even commands his people to testify against him, if his dealings are not perfectly just and equitable. Now if these passages had been written for the express purpose of confuting the sentiments which we are opposing, I know of no language which could have been chosen to do it more effectually.

There is one passage more so pertinent to our subject, we cannot pass it by in silence. It is found in the first chapter of Isaiah;—"Come now let us *reason* together, saith the Lord; though your sins be as scarlet, they shall be as white as snow, and though they be red as crimson, they shall be as wool." Here the Lord places so high a value upon the exercise of reason that he promises to pardon the vilest offenders, on condition that they will come and reason with him.

From the passages exhibited at this time, we learn that the scriptures not only allow, but justify and demand the exersise of our reason. After this will any person have the hardihood to assert that the Bible forbids the exercise of our rational faculties and powers?

It is a matter of profound astonishment that men of sense and judgment will talk and act so inconsistently on matters of religion! Observe for a moment, the absurdity and folly of their procedure. They make use of their reason to convince us that reason must not be used in matters of religion. They rely upon their understanding to show that the understanding cannot be relied upon. They call all their mental faculties into exercise to show that those faculties are entirely delusive. They present us with a variety of arguments to show that all arguing is deceptive and dangerous. Or as it has been pertly said—"They reason against reason, use reason against the use of reason, and attempt to show good reason why reason is good for nothing." Thus by the exercise of their reason, they attempt to argue reason out of existence.

We honor revelation too highly to pronounce it immeasurable, and if revelation be reasonable, then in using reason to understand its doctrines, we in fact use revelation itself. But we acknowledge that reason is fallible like all earthly things, and that people may err in their reasoning. But the great error in reasoning lies principally in acting an unreasonable part. It is the province of reason not to exalt itself above revelation, but to be docile, and receive from revelation that divine instruction, it is calculated to impart. By the Bible reason is elevated, but not contradicted. The scriptuers contain a thousand things which are above, but nothing contrary to well instructed reason. Reason and revelation therefore are intimate friends; they walk hand in hand in discovering to us the perfections of God, and the duty of man. Let no person then, presume to bring reason against revelation, nor revelation against reason; but let us all be willing to receive their harmonious and united instructions.

DR APPLETON'S CONVENTION SERMON.

The following passages are extracted from a Convention sermon preached by Rev. Nathaniel Appleton, pastor of the first church in Cambridge, in 1743. They serve to show the sentiments and feelings, with which even some of the orthodox clergy, with whom we believe he was numbered, regarded the boasted revival of that day; as also the disorders and irregularities, with which that great religious movement was accompanied. It is with reference to these, that the preacher thus expresses himself.

And here I cannot but think there are many things at this day that have a plausible appearance at first view, and yet are of a dangerous tendency; which I think, ministers, if they would be a light to their people, should instruct and warn them about, with the meekness and gentleness of Christ.

As particularly, ministers leaving their own particular charges, and going from place to place without any regular call or desire, intruding themselves into other men's parishes; whereby they are in danger of exciting and gratifying their own pride, stirring up itching ears in the people, and leading them away from their love and esteem of their own faithful ministers.

So again, ministers setting up to preach, without premeditation and study, looks plausible to the weak and ignorant, but is of dangerous tendency.

Again, encouraging illiterate persons publicly to exhort, which by speaking freely and boldly upon some points, lead the people to think they have more of the spirit of God than ministers; by which means such novices are in danger of being lifted up with pride themselves; and the end of it with respect to the people, if it should go on, would be ignorance and error, for many of the gross errors and corruptions of the church of Rome have come in at the door of ignorance.

Again, pretending to immediate impulses of the spirit, and taking them for their guide, rather than the holy Scriptures, or pretending by such impulses and impressions to explain the holy Scriptures. So all disparaging speeches about the Scriptures, as if they were useless to the unconverted, and as if the converted had the spirit in such a degree as in any measure to supersede the use of the word, pretending also that none but the saints have any understanding of the Scriptures, and as if they could understand all Scriptures, without any help of human study and learning. Those are very dangerous things, that must be pointed out, and people enlightened in, that are in danger of being carried away with them.

Again, false notions about Faith, as if assurance was of the essence of saving, justifying faith. Or the refining faith in such a manner as to separate it from good works, and pleading for such a faith as the apostle says is dead. So the speaking too slightily of good works, and leading people into an apprehension of the needlessness of them, and making them careless about them, are dangerous points.

Again, leading people to think it is of necessity for them to know the particular time of their conversion.

So again, their uncharitableness towards others, a freedom in judging men's state, even though they are regular and blameless in their lives: and a pretending it is an easy thing to judge whether men are in a state of grace or not: and a denying at the same time, that sanctification is any evidence of justification, &c.

Now these and such like are stumbling blocks; yea some of them dangerous rocks, that ministers must be as a light unto their people about, and must hold the light of God's word to them, that they may see and avoid them.

The ministers of the gospel, which are called stars, and who derive their light from the sun of righteousness, must be regular in all their motions. They must move in the several orbs and spheres of action which they are placed in. That is, they must take heed to themselves, and to the flock over which the holy Ghost hath made them overseers. They must not without a clear call, such as the word of God will justify, thrust themselves into one another's parishes; for though this may seem to have some good effects at first, yet I think the tendency of such a practice, is very fatal to the peace and quietness of the churches, and may be very destructive of the truth, the order, and the holiness of them.

I know some men have been stirred up with a peculiar zeal this way; but I very much fear this zeal is not always according to knowledge. For I cannot but think, that there is a great deal of hurt and mischief done this way. And I would have such ministers examine themselves, and see whether they themselves are not hurt by it, and whether it don't proceed from, and whether it don't serve to cherish a secret pride in the heart, that they are not aware of, being covered over with a zeal for doing all the good they can?

And doubtless it is found commonly to hurt the ministers into whose parishes they intrude themselves; as it tends to draw off the esteem and affections of their people from them, and very much obstructs and hinders their usefulness among them. And so, in this way it is also very hurtful to the people, and they lose very much the benefit of the standing ministry among them. Moreover it has a tendency to unhinge people; to put them into an unsteady frame; it causes itching ears, and puts them upon heaping up teachers to themselves after their own lusts, as the apostle foretold, 2 Tim. iv. 3, and so they will be in danger of having their ears turned away from the truth, and turned into fables, as it follows in the next verse.

Indeed there are some stars of light that have their orbits quite cross the spheres of the earth, and all the other planets, such as comets or blazing stars, but these are such as are extremely heated and set into a blaze, and have been looked upon as ominous appearances, and whatever use God may make of them for the benefit of these globes, whose spheres they cross, (and it is supposed by the learned that they have their benign influences,) yet it may be said that the state they are supposed to be in, and the manner of their motion is such, that they may give a most dreadful shock to some globe that shall happen to come in their way. And therefore as these appearances have always been surprising, so the consequences of them may be very dismal to our earth.

It is thought by some great and learned men, that such a comet was the cause of the universal deluge, and that the same or another may be the cause of the conflagration that is expected. And so they may be considered as awful scourges in God's hand, to punish a world of the ungodly, when they have filled up the measure of their sins.

So that there is no argument from comets for ministers to set up for such wandering stars; indeed God may and does bring good out of such things; but for men (without any plain call) to go from place to place, entering into other men's charges, and crossing their spheres, I think is very ominous to the church of Christ, and threatens their peace, their purity, and their order exceedingly.

And although such ministers will plead their concern for the cause of Christ and interest of religion, yet I wish they would consider whether they be not over officious, as Uzzah was, when he stretched out his hand to steady the tottering ark, 2 Sam. vi. 6.

I wish also that such ministers would consider who that busy-body in other men's matters is, according to the original, which the apostle cautions against, 2 Pet. iv. 15, viz. a bishop in another man's diocese, *allotrioe piscopos;* a minister acting the part of a minister in another man's parish without a proper call, agreeable to the word of God, is a busy-body according to the apostle.

If ministers would act as regular lights, they must shine in the places, in the churches, where God in his providence has placed them. The apostle John in his visions saw seven golden candlesticks, and in the right hand of the Son of man, seven stars. And these seven candlesticks are explained of the seven churches of Asia, and the stars of the angels or ministers of the churches. So that there was a light for each candlestick, a minister for each church, and in whatever candlestick they were placed, there they were to shed forth their light, and not to leave their own candlesticks to justle with the others.

We know what kind of angels they were that kept not their first estate, but left their own habitation,—God forbid that I should compare those zealous, itinerating preachers with them: no, I hope better things of them, and things that accompany salvation. But yet it affords a good admonition to those who are restless in their own particular charges, and are for going from place to place, as if they were not contented with the bounds God has set them; and as if they thought they were the men, and all light and power was with them.

THE INJUNCTIONS AND EXAMPLE OF CHRIST.

In Dr Worcester's "Letters to Christians," recently published, we find the following pertinent remarks on the practice of censorious judging so prevalent among the differing sects of Christians.

Among the numerous injunctions of the Saviour there is perhaps not one which has been treated with less respect or more frequently violated than the following:

'Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete it shall be measured to you again.' Matt. vii. 1, 2.

Luke has expressed the injunction differently:

'Judge not and ye shall not be judged. Condemn not, and ye shall not be condemned.' Luke vi. 37.

How very little are these injunctions regarded by different sects of Christians in their treatment of one another! It will be pleaded that no one can suppose that Christ meant to prohibit all kinds and instances of judging. He could not mean to prohibit judicial decisions in courts of justice, and probably nothing was prohibited by these injunctions but what may properly be called rash and censorious judging or condemning one another. Be it even so. What then is rash and censorious judging? If I judge and condemn my brother as a wicked man merely because he dissents from my opinion respecting some important texts which we both admit to be genuine Scripture, am I not chargeable with rash and censorious judging? Or if I say that it is owing to the wickedness of his heart that he dissents from me, is not this rash and censorious? How often has the censorious accuser been the one in error?

Was not Jesus in the right, as to his opinion of what it was lawful to do on the sabbath! Yet on account of his healing on that day, the Pharisees ventured to say 'We know that this man is a sinner.' Why then may I not be liable to a similar error when I thus judge my dissenting brother? If I am not inspired, how do I know that the error is not on my part? Or that my brother is less honest than I am in his inquiries after truth?

The reason given by Christ why we should forbear judging is deserving of notice. "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." This I to consider as similar to the admonition given Peter, "For he that taketh the sword shall perish by the sword." It was not, I conceive, the intention of our Saviour to be understood in either case, that the wrong done would in every instance be retaliated; nor that those who should retaliate would do right; but to forewarn his disciples of what would be the natural consequence of such rash and injurious measures. As a motive to forbear such conduct, he would have his disciples keep in view the common retributions of providence, even in the present state. Now what is more common than for censorious persons to be censured? Or for warriors, duellists and assassins, to perish by the sword, or suffer a violent death?

Another precept of Christ is this—"All things whatsoever ye would that men should do to you, do ye even so to them." This precept is as applicable to judging one another as to any part of human conduct. But where is the Christian who "would" that his brother should impute supposed errors of opinion to the wickedness of his heart? If I would that others should forbear thus to judge me, then of course I should forbear thus to judge them. This is called the Golden Rule on account of its excellence. But alas, how often is it treated by professed Christians as of no worth at all!

[For the Christian Register.]

ANNALS OF MY PARISH.

Among the tests of a true piety, none has seemed to me more clear and beautiful, than the spirit in which good men have borne the trials of their lot. I have seen many an avowed Christian exulting in the rapturous language of devotion while the beam of worldly success fell on his brow. And some of these have remained steadfast in their faith under the most touching reverses of life. But others I have found to wither and perish from the ways of religion so soon as the frosts of affliction have reached them. Yet never has the child of sorrow, who could trust the hand of her divine Father through the dark forest of adversity, deceived my confidence in her sincere goodness.

A striking instance of the power of our faith I wish now to record. Harriet C. had been blest by heaven with a circle of unusually kind and virtuous brothers. She was their only sister. They were all true to the relation she bore to them. Yet one there was, who from a nearness of age had ever been her peculiar friend. If she was to walk forth and drink the music of a summer's eve, Henry must be at her side. If any accident had befallen her, any loss, trouble, or perplexity came in her way, she would go with it to Henry. And more than all, they were knit to each other by the same religious impressions. They would day by day disclose their spiritual doubts, hopes and joys to one another with the artless simplicity of their earliest years.

But a wise Providence permits no divided throne to rise in his children's hearts. Perhaps unconsciously to herself, Harriet was beginning to pay homage to her brother. If so, we shall not be surprised to learn that he was arrested in the fulness of his bloom and cast on the bed of illness,—who could tell but the bed of death. He was visited by intense pains and sufferings, of which his devoted sister endured a most trying share. As the stream of life was just ceasing its flow, his spirit revived, and for three days there was hope of returning health. Cruel hope! On the third night his family were waked by a voice which declared that a fatal damp had fixed on his brow. Before the breaking morn he had gone to his eternal home. He died with the words of Jesus on his closing lips; "Father, into thy hands I commend my spirit."

I was present through the final scene, and strove to cheer him on his upward course. But the sister—what language could soothe that agony of grief? "How," said she, "can I survive him? I believe him happy. It is not for him I weep. No. I cannot—but that he should have been chosen from our family—that he should have gone too *before* me—I cannot think of it." I was anxious to give a Christian peace to this troubled soul. On the ensuing week, I called at her father's door. By my request she left her chamber to meet me. She could only give me her hand in bitter silence. "I hope" were my first words, "you can trace a Father's hand in this event?"

"I have been trying to," she replied. "I thought I could endure all he would ever lay upon me, but"—"You do not distrust him," said I? "You were once a child. Did not your father sometimes speak to you in a tone of severity? What did you then think of that language? I know you loved him. Were you not convinced that he corrected you for a kind purpose?" "Sometimes," she replied, "I was." "Did you ever doubt his motive?" "I cannot deny that I did; but I am sorry for it, I assure you, now." "You were then too young and knew too little of your own true good, to see the object of his chastisement, was it not so?" "I believe you are right" she answered. "Now, let me ask, then," I continued, if your *Heavenly* Father has not given you equally strong proofs of his good intentions toward you with this earthly parent?" "Certainly" she replied, "stronger, far stronger proofs than an imperfect mortal can." "Will you then doubt his design in taking this brother from you? Will you now inquire why he was "chosen from your family—and taken *before* you." When you come to maturity, when you leave this world, the infancy of your immortal being, believe me, you will look back and bless God that he sent for your profit on earth, an event you were then too young to comprehend." "Sir"—said she, "there is a comfort in that thought, which nothing could before give me." After a few more words I left her. I have called again, and I found her in a calm and a truly pious frame. Her heart is now fixed, trusting in the Lord. S.

[For the Christian Register.]

1 PETER. I. 11.

Mr Editor,—A reader of your valuable paper will be gratified with an exposition of the eleventh verse of the first chapter of the first epistle of Peter, by some of your correspondents.

Is there any such text in the Bible as Porteus has placed at the head of the 33d sermon in his volume of Discourses? X.

CHRISTIAN REGISTER.

BOSTON, JULY 9, 1831.

REVIVALS IN CONNECTICUT.

In answer to the inquiries of a highly respected correspondent, published in the Register of June 25th, relating to the opposition to Revivals in Connecticut in 1741–3, and to the state of things produced by them, we can only say, that from the testimony of Dr Trumbull we are led to infer, that the opposition made to these measures by the clergy and laity was very extensive. The historian does not state the precise numbers, but it is obvious from his whole account, that this opposition embraced a great proportion of the churches, with their ministers and people. We should judge that it pervaded much farther than the same spirit at that period in Massachusetts, where, notwithstanding a majority of the Congregational Convention were opposed, there was found a numerous body of ministers, who assembled in Boston a few weeks afterwards—viz. July 7, 1743,—and pronounced the revival to be the work of God.

In relation to the effects of these proceedings, it is also very apparent, that there was much to be deplored by all true friends of religion. Dr Trumbull, himself an advocate of revivals, acknowledges that it "was a critical time with the churches." That there was "a *false*, as well as a good spirit among the people;—a remarkable haughtiness and self-sufficiency, a fierce and bitter zeal; a censoriousness and impatience of instruction;"—and a "fanatical spirit," which, though not general, led many to despise dignities and lawful authorities, to depreciate common ordinances and established services of religion: and to regard raptures and ecstacies as evidences of true religion, rather than a strict, sober, and pious life.

Of the *ultimate* effect of these measures, or rather of the mode of opposition, as they may either be traced or witnessed at the present day, it is more difficult to speak. As we have already said, no one can approve the intolerant and exclusive spirit, by which revivals and their friends were so bitterly opposed. Every friend of religion and every good citizen would at once perceive, that such violent measures were an infringement of individual freedom, and must do harm. They probably produced a reaction, from which the churches in Connecticut have been suffering ever since. At least it is worthy of remark, that while in Massachusetts, where revivals and revivalists were met only by sober argument, as by Dr Chauncy and others in their books, such measures have never since proceeded far, or at least, as a State, we have been happily free from religious excesses—yet in Connecticut, where eighty years ago, they were resisted with so much violence, the government of the churches has been exclusive and intolerant. This spirit has indeed assumed various forms to meet the exigencies of the times, but even to this day, no man expects, or if he expects will find, in Connecticut the healthful influences of religious freedom. Though something of improvement has been accomplished, and the old spirit of consociations and of Presbyterian intolerance has met some sturdy rebukes, yet "the priests," as in the days of old, "still bear rule, and the people love to have it so," and as yet we see little encouragement to hope for the "end thereof."

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1 PETER I. 11.

The text, of which an exposition is requested by our correspondent X., is the following, in the first chapter of the first Epistle of Peter.

Searching what, or what manner of time the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory, that should follow.

The apostle, it will be observed, is here referring to a salvation, of which Jesus Christ is the author, and which, as the great end of the Christian's faith and as the reward of faithful suffering, will be bestowed on every true disciple at his "appearing." Of this salvation, by which the writer obviously intends not merely a deliverance from Judaism or a temporal good, but the eternal felicity of the soul, he says, that the ancient prophets with great diligence inquired. It was not only the subject of their predictions, but of their careful investigation. "They studied their own prophecies," says Benson, "that they might find out, at what particular time those predictions of theirs would come to pass, or what *sort of time* it was, that the spirit of Christ, which was in them, intended, when it testified so long beforehand the sufferings that should happen to Christ, and the glories that should follow them;" the glories, i. e. of his resurrection, of his ascension, of the gift of the Holy Spirit to his Apostles, of the progress of his truth, and of his second appearing.

By the *spirit that was in Christ*, which is also said to be in the ancient prophets, may be understood the spirit of prophecy itself, which was given to Christ without measure—even the same spirit which from God descended upon Christ after his baptism; or else, as some have supposed, the Apostle teaches, that the inspiration of the Jewish prophets was derived from Christ—that it was his spirit which spake in them. Without adopting this latter interpretation, we may remark, that the spirit of God is called the spirit of God's Son, or the spirit of Christ, as in Gal. iv. 6, for the reason given in John xiv. 16, "I will pray the Father, and He shall give you another comforter." And again, verse 26, "The Holy Ghost, whom *the Father will send in my name*—he shall teach you all things."

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The passage, to which our correspondent refers as the text to a discourse of Bishop Porteus, will be found in the 27th Psalm 14th verse. In our common version, which divides the Psalm only into fourteen verses, it reads thus,—"Wait on the Lord: be of good courage, and he shall strengthen thy heart: Wait, I say, on the Lord." In Mr Noyes's late translation it is thus rendered,—"Be of good courage. Let thy heart be strong; Hope thou in Jehovah."

Bishop Porteus adopted the version of the Psalms prescribed in the English Church. This version, if we mistake not, is that which is commonly called the Bishops' Bible, undertaken by Archbishop Parker and other learned men, by royal command, and completed in 1568. Our correspondent will find the text, as it stands in the Liturgy, and rendered, we confess somewhat strangely, thus; the Psalm, it will also be observed, is there divided into *sixteen*, instead of fourteen verses; "O tarry thou the Lord's leisure. Be strong and he shall comfort thine heart. And put thou thy trust in the Lord."

EXCLUSION OF UNITARIANS.

The spirit of exclusion, of which we took notice last week in our mention of the religious anniversaries celebrated this year in London, seems to have pervaded many of the Societies, and we presume its manifestation was the result of a common understanding among those religious leaders, who have more zeal than knowledge and less of charity than of presumption. We find in the New York Observer of last Saturday, (to which paper we are frequently indebted, and are happy to acknowledge our high sense of the industry and skill, as well as general fairness, with which it is conducted,) a notice of other celebrations than those which have been recorded in our paper.

Continental Society.

The anniversary meeting of this society was held at Exeter Hall on Wednesday the 18th of May, Mr Pownall in the chair. After an introductory address by the Chairman, the Secretary proceeded to read the report of which the following abstract is given in the London Record.

The Report represented the concerns of the society as generally in an improving condition, though the advantages which had been anticipated from the late revolution in France and Switzerland had not been realized to the desired extent. A wider door had undoubtedly been opened for religious as well as political discussion, and the expression of opinion had acquired increased freedom. But the report lamented that infidelity had been the first to step in and seize upon the open ground, and that the tottering fabric of the Catholic ceremonies was being replaced by the extensive temple of absolute irreligion. This was more particularly observable in France, where an organized system of infidelity, under the title of St Simonism, was daily collecting recruits from the ranks of Roman Catholicism. The report complained much of the lukewarmness of the French Protestants, who, in many instances, threw as many obstacles in the way of success by their chilling indifference, as the undisguised hostility of the priests had been able to accomplish. The aspect of the society's labors was, however, most gratifying in some of the northern provinces of France; and in the south too, they had reason to be satisfied with success which had crowned their exertions at Lyons. In this latter city no less than ten meetings were established, and the able and zealous Mr Pytt was laboring in Paris with some success. In Germany, particularly Hanover, and in Switzerland, the Committee were thankful for the progress they had made, but they stated, as a serious drawback, the defection from the true faith of the professor of divinity at Geneva, who had at last published from the press false doctrines, which he was known to have long taught from the chair, and which consisted in a denial of Christ's divinity, the doctrine of original sin, &c. This bad example would be likely to work much mischief, but, that, under the blessing of God, the men of God of the University contested its influence; the students were roused, and the professor had been foiled, and it was hoped, permanently discomfited. (Applause.) In Prussia, Poland, and Denmark, they had met with some success, but it had been found necessary to discontinue the mission to Norway, and a motion would be made before the conclusion of this meeting, for the disposal of the funds collected for that purpose. In Spain too, the influence of the gospel, it was hoped, was beginning to be felt, and the preaching of Juan Calderon last year to the Spanish refugees at Somerstown had already began to show its fruit. Amongst the domestic incidents, the loss of the Rev. John Thomas was mentioned with expressions of great regret. In other respects, the society had gained by an increase of its friends; and in Plymouth, Nottingham, Doncaster, &c. auxiliary societies had been established or revived. In Ireland too, the interest for this society was greatly on the increase. In conclusion, the report stated, that looking at the particular dangers which beset the church, the Committee had come to a resolution, "That in future no person be admissible as a member of the society, who did not declare his belief in the doctrine of the Holy Trinity." They were sure the meeting would not withhold its sanction from such a resolution. Decision upon this point was become more necessary in these professing but sinful times. (Applause.)

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Religious Tract Society.

The general meeting of this society was held at the city of Loudon Tavern on Friday morning, the 6th of May, S. Hoare, Esq. in the chair. From the report it appears that the new publications in the year amount to 233; and during the same period upwards of 20 new societies have been established in Great Britain. The publications circulated during the year amount to 11,090,259, being an increase of 520,322, without including the numerous tracts published in foreign countries at the society's expense. The total amount of the society's receipts last year was £25,062 6s. 4d.; for the present year they were £27,060 14s. 2d., being an increase of £1,998 7s 5d.

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Sunday School Union.

The anniversary of this institution was celebrated by a public breakfast at the City of London Tavern, on Tuesday, the 10th of May, L. Foster, Esq. in the chair. From the Report it appears that there are now connected with the society 10,162 schools, 107,545 teachers, and 1,062,656 scholars; being an increase of 267 schools, 9,800 teachers, and 42,463 scholars during the past year. The report concluded by stating that on the suggestion of James Montgomery, Esq., it was designed to celebrate a Sunday school jubilee this year, it being the fiftieth year since the formation of Sunday schools in Gloucester by Robert Raikes; and that the 14th September (Raikes' birth-day) had been mentioned as the most suitable time for that joyful event.

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Sailors Home, or Brunswick Maritime Establishment.

This society, which is of recent origin, held its annual meeting on Tuesday, May 17, in Exeter Hall, Lord Mountsandford in the chair. From the report it appears that the receipts of the society for the past year amounted to £2,863 9s., and the disbursements, all of which were for erecting the building, which is not yet completed, amounted to £2,846 14s. The Bishop of London has countenanced the institution, and the domestic worship is to be that of the Church of England. A clergyman is to be selected by the committee, subject to the approval of the Bishop. On the Sabbath day the sailors, who are inmates of the establishment, are permitted to visit what religious place of worship they desire. A resolution was embodied in the report similar to that adopted at the Naval and Military Bible Society, excluding from office all who do not profess a belief in the doctrine of the Holy Trinity.

The speech of Rev. Edward Irving before one of these Societies is reported at length. He "seconded the resolution, that none after the present time be admitted as office-bearers in the Society (The Sailors' Home) except those who believed in the Holy Trinity." This ground he thought should be taken in obedience to certain principles, which he explained in a manner that would amuse rather than edify our readers. Among other things, he asked—"If Satan and his angels were banished forever from heaven for making war on the Divinity, should we who were redeemed from the power of Satan look upon those as friends, who made common cause, not with man, but with Satan and his angels?"—which highly charitable and decorous inquiry was received with 'applause.' The commencement of this gentleman's speech exhibits at once the tone of his feelings and the character of his argument. We give an extract.

The Rev. E. Irving, in seconding the resolution, said, that the efforts now making by religious societies to constitute themselves on that foundation which God had laid down of a Divine Saviour and Mediator, were he trusted, the beginning or revival of a new principle of life in the church, which would make her cast off that false and evil growth which had greatly increased her size, but had in the same degree taken off her strength, and beauty, and symmetry—*that spirit of liberality, as it was called, which was the great enemy of true religion.* He trusted that the effort now making to disengage men from the fellowship of those, who had disengaged themselves from communion with God and a fellowship with Christ, was the beginning of a work which would gather out the church of God from that false, spurious, and mischievous intermixture which had threatened her very existenc. (Hear, Hear.) The effort should be persevered in, and the opposition to it should be persevered in, stedfastly but patiently. They should retrace their steps steadily, bui with feelings of christian charity. The church had gone for the last fifty years on the apostate principle that she ought to gather to herself all, without distinction of opinions; so much so, indeed, that she began to be scouted by the world; and in some of the institutions which had grown up under her sanction, when some honest and conscientious men were asked to take offices of trust and honor, they were obliged, as honest men, to tender their refusal to act with irreligious men in works of religion, and thus rebuke and scorn were not confined to a few instances. (Hear, hear.)

METHODIST CHURCH IN WEST CENTRE STREET.

We have received a communication, to the subject of which we would call the attention of the benevolent. It is in regard to the condition of a society of colored people of the Methodist denomination, who have for some time past worshipped under the ministrations of Rev. Hosea Easton, a man of color, in West Centre Street. From the inquiries we have made on the subject, we are led to believe, that since the commencement of regular worship in the little house erected for their use, a perceptibly favorable influence has been produced on the manners and character of the neighboring population, and that by the efforts of the pastor and well-disposed members of that society essential aid has been rendered to the police of the city in preserving order and checking the prevalence of vice.

It appears that this society is under embarrassments in regard to its house of worship. It is mortgaged for about $1200, and is now obtained for their use on a rent which they find it difficult to pay. The embarrassed state of their affairs discourages the growth of the society, and for the want of about $1000 they are in danger of being compelled to abandon an undertaking, which gives promise of essentially promoting the good order and morals of that section of the city.

The efforts of the members of the society are certainly deserving of praise. To render the place quiet and aid in the reformation of the people, some of the members of the society have purchased those tenements in the neighborhood which had been the resort of the noisy and dissolute, and from an unwillingness to rent them except to reputable people have suffered loss by their remaining untenanted. And Mr Easton himself, their teacher, has, we understand, during the past year not only served them without compensation, but that the undertaking may not be abandoned now pays the rent of the house from his own private resources.

It should be remarked that Mr Easton, the religious teacher of this society, belongs to an order of Methodists independent of the Methodist Episcopal Church, and hence can receive nothing from that body.

It seems to us a subject of regret, that the praiseworthy efforts of these people for the moral improvement of themselves, their families and neighbors, should be defeated and rendered abortive. We hope that their circumstances will attract the attention of the benevolent, and that they will meet with the encouragement to persevere which their past efforts seem to merit.

BRITISH OPPOSITION TO SLAVERY.

The number of anti-slavery petitions presented to the British House of Commons at the late session of Parliament, up to March 31, amounted, according to the Anti-Slavery Reporter, to 5,329. We think there can be little doubt that some measure will very soon be adopted by Parliament for the abolition of slavery in the colonies of the empire. The friends of emancipation in Great Britain are rapidly increasing in numbers. They are making great exertions, and are now filled with hope and confidence of speedily effecting the great consummation of total abolition, for which they have long labored. What effect this measure, which is now called for by the almost unanimous voice of the British people, and which cannot long be delayed, may have upon the institution of slavery in our own country, we shall not venture to predict. This much, however, seems to us certain, that the abandonment of this pernicious system in the British colonies must have an immediate and powerful tendency to produce the same result in the Southern States.

LATE PUBLICATIONS.

A Sermon, occasioned by the death of the Rev. John Reed, D. D. delivered in West Bridgewater, February 27, 1831. By R. M. Hodges, minister of the First Congregational Society in Bridgewater.

This sermon is a just and affectionate tribute to a wise and good man. Dr Reed is to be honored among the excellent of the earth; with "the righteous and the wise, who with their works are in the hand of God." He was distinguished for his sound judgment, the clearness and vigor of his understanding, his habits of close thinking and accurate discrimination, by "his moderation and fearless independence," by the simplicity and integrity of his life, exhibited through a long and faithful ministry, by his rational piety, and especially, under some severe personal trials, by his profound and cheerful submission to the will of God.

These traits, with the prominent passages in his life, are faithfully exhibited by Mr Hodges, who has also delineated with much felicity the character of Dr Reed's mind and his impartiality in the investigation of truth. Notwithstanding the loss of sight which he suffered in his old age, "he had resources within himself from which he could derive intellectual and spiritual nourishment." These resources were the fruits of the diligence and mental discipline of his earlier years; by which he laid up a good foundation for the days of his infirmity; and both in the virtues themselves and in the benefits he so remarkably derived from them, he has left an encouraging example to the young.

It was peculiarly the honor of Dr Reed, that though engaged for a considerable term in political life, usually a snare to a clergyman, he never lost the simplicity or spirituality of his character. His political relations, we are told, "were not of

his own seeking. He never sought distinction," says Mr Hodges, "as a politician, either in the hall of legislation, or through the medium of the press." "But the attention he gave to public affairs," Mr Hodges adds, "the sagacity of his mind, his firmness and candor commanded great respect and influence. Nor was his usefulness limited to the immediate fulfilment of his political trust. In his private character so sedate, and at the same time so child-like and free from guile, in his views of religion so plain, clear and consistent, in his intercourse with his fellow men so sober, sincere and kind, and so ready always to give a reason for his faith—he exerted an healthful and moral power, and won attention and esteem. His religious instruction and reasoning were particularly useful in reclaiming the sceptical and those bordering upon infidelity, whose religious education had taught them to believe in dark mysteries and disheartening opinions of religion and the character of God."

We thank Mr Hodges for his judicious and excellent discourse. We have read it with more than common satisfaction.

Notices of Brazil, in 1828 *and* 1829. By Rev. R. Walsh, LL. D. M. R. I. A. "Author of a Journey from Constantinople," &c, &c. 2 vols. Boston: 12mo. pp. 290 and 299.

Those persons who read Mr Walsh's Journey from Constantinople will, we have no doubt, be anxious to see his account of Brazil. In every quarter of the globe Mr Walsh is a most agreeable and instructive companion. He is a close and accurate observer, and combines the activity, enterprise and curiosity, which are required in gaining information of foreign countries, with the good sense, cheerful spirits, candor, and benevolence, which are necessary in forming correct opinions upon what is seen, and in communicating them agreeably.

Mr Walsh's notices contain probably the best account of the social, moral, and political state of Brazil, which has yet appeared. The author enjoyed great advantages in pursuing many inquiries, in consequence of his visiting the country as Chaplain of Lord Strangford, the British Ambassador. These advantages he has well improved. His sketches of the manners and customs of the people are written with great spirit and apparent fidelity. Without troubling his readers with uninteresting particulars, Mr Walsh gives his own personal adventures in such a manner as to convey a lively idea of the wonders of nature which he surveyed, and the character of the people among whom he travelled. What he relates is apparently an accurate and vivid representation of the impression, which the various scenes through which he passed produced upon his own mind. A work of this kind, written by a person like Mr Walsh, of cultivated mind, discriminating taste and benevolent disposition, possesses a charm, which the same information conveyed in any other shape never possesses. It is the personal interest which we feel in the traveller himself, which gives to our minds an appearance of unity in the work. Without such a bond of connexion we could hardly peruse the account of a multitude of detached scenes with any pleasure.

According to Mr Walsh, the wealth of Brazil is rapidly increasing, and the moral condition of its inhabitants improving, and it bids fair to become at no distant period one of the greatest powers on this continent. The chief impediment to the advancement of the country he justly represents to be the institution of slavery. The slaves far exceed the whites in number. The part of the book, which gives an account of the actual situation of the blacks in Brazil, will be read with deep interest. The high moral tone which prevails in the author's remarks on this subject, as indeed in every other part of his volumes, will, we have no doubt, ensure them a favorable reception among a moral and religious people.

"*Exercises for Family and Secret Prayer.* To which are annexed Hints on the Common Practical Mistakes in Family Religion." Second edition. Boston: Munroe and Francis, 1831, pp. 144, 18mo.

The sale of the first edition of this little work shows not only the disposition of the public to read books of this class, but also their opinion of its merits. The second edition appears enlarged and corrected with much care by the author. The devotional forms are short, but comprehensive and fervent. The Hints appended, and likewise published separately, contain useful suggestions, and point out faults, some of which all must agree with the writer in accounting serious offences against propriety, while on other points he may be esteemed fastidious. The book will be found an excellent assistant both to the private Christian and to the head of a family, while its size, together with its neat appearance and low price, well recommend it to general use.

SUMMARY.

Independence. The fiftyfifth anniversary of our National Independence was celebrated in this city on Monday, with unusual splendor. Sleep was warned out of town at a very early hour in the morning, business was very generally suspended throughout the day, and our citizens of all ages engaged with spirit in commemorating the birth of their freedom. At twelve o'clock, the city authorities, accompanied by a large procession, were escorted to the Old South Meetinghouse, where an able and instructive address was delivered by the Rev. Professor Palfrey. The following beautiful Hymn, written for the occasion by a lady, was sung.

Great Spirit! Source of life and light,
Who spoke creation into birth—
When first Columbia's pole-star bright
Pointed to this fair gem of earth!

Here, didst thou turn the Pilgrim's view,
When exiled from his native sod;
And bade him *here* his faith renew,
And build an altar to his God!

Beneath the star-illumined dome,
'Mid nature's bounties, rich and fair—
'Twas *here* the Christian found a home,
A shrine for gratitude and prayer.

No sculptured temples met his view—
No monuments of fame and art,—
Free, as the light his spirit drew,
Rose the pure incense of his heart.

The savage shout was on the air—
The red man's spear was at his breast—
But God! the Pilgrim's Friend, was near,
To shield and succour the opprest.

See, now—through Freedom's wide domain
Where the bold eagle plumes his wing,
Proud halls of learning crown the plain,
And domes of power and beauty spring.

The "living oak," Columbia's pride,
Descends to guard our sea-bound shore—
While Echo, through her regions wide,
Responsive swells the cannon's roar.

Though Victory's notes still freight the gale,
The voice of Peace is whispering near—
Her dove is nestling in the vale,
And pours her soft strain on the ear.

Source of all Good! grateful to Thee
We consecrate this festive day—
Receive the offering of the Free!
The humble prayer, the votive lay.

A procession formed by the young men, joined by several military companies, moved from the State House at eleven o'clock, to the Church in Chauncey Place, and listened with great interest to an appropriate and patriotic oration by William F. Otis, Esq. The day was fine, and the company from the neighboring towns was numerous.

Society of Cincinnati. The Massachusetts Society of Cincinnati, held their anniversary meeting for the choice of officers on the 4th inst. There were present of the original members and revolutionary veterans, fifteen, and twentyfour members by right of their fathers. They made a choice of the following officers for the ensuing year.

Major Judah Alden, *President.*
Captain Francis Green, *Vice President.*
" Robert Williams, *Treasurer.*
Robert G. Shaw, Esq. *Assistant Treasurer.*
John Callender, Esq. *Secretary.*
Thomas Jackson, Esq. *Recorder.*

Standing Committee—Dr John Hart, Capt. Benjamin Dana, Major Daniel Jackson, Capt. Zebulon Hooker, Capt. Thomas Seaward, Samuel Perkins, Alden Bradford, Charles P. Sumner, Samuel A. Wells, Adams Bailey, John Bryant, Luke Baldwin, Esquires.

We understand that the funds of this Society amount to about $30,000, the interest of which is appropriated for the relief of the descendants of deceased members who may need it.

Baltimore and Ohio Rail Road.—As Rail Roads excite much interest at the present day, and are rapidly increasing in our country, we think our readers will be gratified by the following description of the Baltimore and Ohio Rail Road, which we extract from the Baltimore American.

The *Second Division* of the Baltimore and Ohio Rail Road, extending twelve miles above Endicotts' Mills, is now open, and the cars have travelled the whole distance. As the stone for the second tract of this division is prepased, and is to be immediately conveyed along the line, passengers, for the present, can be accommodated only on those days when the working cars do not occupy the track already finished.

We rode to the upper end of this division last Friday. Along the whole line, with the exception of a few yards on embankments, a stone rail is laid, apparently in the most perfect manner, forming certainly as beautiful a road to the eye, and as convenient for the purposes of transportation, as can well be imagined. The embankments mentioned, according to the plan judiciously pursued, are laid for the present with wooden rails, as they can be more conveniently taken up and replaced when this is necessary from any slight sinking of the embankments. Those, however, being few in number, and not extensive, nearly the whole distance is laid with the stone rail, which gives an admirable impression of nice work and durability. This division of the road will be seen by those interested with much satisfaction, not only from its fine execution, but from the conclusions that may be drawn from it respecting the future progress of the work. The road still pursuing the ravine of the Patapsco, of course traverses a granitic district of great ruggedness, presenting pretty much such obstacles as may be expected to be encountered in the region of the Alleghany. Yet it is curious to see with what comparative facility it is carried along. Almost the whole way, it is a shelf cut out of the bank of the stream, there being, as we have said, but inconsiderable embankments, and very few thorough-cuts; and the curves, though perpetual, appear no where abrupt.—The structures on this part, such as bridges and culverts, though extremely substantial, appear to be finished with less cost. The second track, also of stone, is likewise in progress. Thus twenty six miles of the road are now open. The proprietors along the route already perceive the vast advantages it will afford them. To many it will be a saving of many hundred dollars in the year, on articles which they are in the habit of sending to our market, not to speak of the additional transportation of commodities whose bulk has hitherto rendered them wholly valueless in exchange. We are strongly impressed with the belief that, by the time this road reaches its western *terminus*, it will have *created* in the intermediate region an amount of trade as great as that which was originally assumed as the basis for computing its returns to the stockholders. It is impossible to see this noble road ascending insensibly the rocky fastnesses of the interior, preserving its apparent level in the most precipitous tracks, without being struck at once with a pleasing wonder, and an entire conviction of its vast effects on trade. At the Forks of Patapsco, the termination of the Second Division, the road has reached an elevation of nearly three hundred feet above tide. Yet the traveller over these twenty six miles, fancies himself all the while on a dead level, as in fact it is, for all the purposes of transportation.

The scenery in this upper part of the ravine of the Patapsco is not inferior to that with which we are familiar in the lower part. Rock and water, hill and wood are grouped with perpetual variety. The freshness of the scene is delightful. There are few regions better watered, and rivulets and brooks descend in great abundance from "the Ridge." For the distance of nineteen miles, the valley of the Patapsco is capable of being transformed by the hand of industry into as romantic and picturesque a spot as painter could wish to paint, or poet to sing.

The Locomotives.—The occasional experiments of the last two days, made with the engine of Messrs. Davis & Gartner, of York, Pa have been highly satisfactory, as indicating its power and qualities. During those of Tuesday, with a well loaded passenger carriage attached to the steam car, the speed attained was frequently at the rate of twenty miles an hour, and one or two miles were traversed at the rate of thirty. Yesterday afternoon, some trial was made of the capabilities of this engine when attached to a train of loaded cars. The result was not less satisfactory than those of the previous day. Five cars laden with stone and one carriage containing passengers, were connected with the steam car, at the depot on Pratt street. The weight of the train, exclusive of the steam car and contents, was about fifteen tons. With this train, and with a moderate head of steam, the engine set forward with much apparent ease, and proceeded four or five miles on the Rail-road, at the rate of from ten to fifteen miles an hour. One or two of the miles were traversed even more rapidly. Interruptions of various kinds served to delay its return to the depot; but, the steam up and a clear way, its homeward progress was fully equal to that above stated. Great numbers of spectators were present at the Depot, and lined the road for a considerable distance beyond—to whom, the trial and its results appeared to be highly gratifying.

The New York engine was also on the road during the afternoon, and, we learn, travelled with considerable velocity. It has been but a short time here, and is not yet, we presume, in a condition to exhibit its powers to the best advantage. Mr. Welsh's engine is, we learn, in rapid progress, and will be on the ground in a few days. The experiments, with those now there, and in working order, will doubtless be repeated from day to day.

The Philadelphia United States Gazette, describes an improved locomotive engine, invented by Lt. Col. Long. It is called the "Pennsylvania Locomotive." It weighs 3 tons, is of six horse power, and is very compact, occupying comparatively a small space. The diameter of the wheels is 4 feet 3 1-2 inches; the capacity of the boiler 60 gallons and the quantity of fuel required 1 bushel anthracite coal with a little charcoal. It is said that with 20 pounds of steam to the inch, the wheels revolved twice in a second, equal to a velocity of 18 2-5 miles an hour; and that no doubt is entertained that a pressure of 60 lbs. to the inch might be applied with perfect safety. A pressure of eight pounds gives the machine motion. Col. Long has successfully applied Mr Wetherell's plan of feeding the fire with water, in respect to which the U. S. Gazette is of opinion that "henceforward it will be of more consequence, in rail road motion, to economize water than coal." One of the peculiar and striking properties of this new engine is said to be the facility with which its velocity can be changed and regulated. Thirty seconds are considered a ample time to change a forward into a retrograde motion.

Interesting Scene.—The New York Comier and Enquirer of July 1st gives the following statement of a recent occurrence in that city.

A few days since, a young tradesman, a native of Ireland, but long a resident in this city, in passing along a wharf at which a ship from one of the ports of Ireland was about to be made fast, stopped as is usual with persons from a foreign country to observe whether any face which had been familiar to their eye in earlier years, might not present itself. In the bustle of attempting to get quickly on shore, one of the passengers fell into the dock and instantly sunk under the vessel;—without a moment hesitation the young man before alluded to, who had remained to gratify his curiosity, plunged into the deep after the drowning man, and with considerable difficulty succeeded in bringing him safe to land. The deliverer very naturally felt anxious to see his prize restored to perfect life, and with this view remained to tender his assistance without going away to change or even dry his apparel. A few moments after some simple remedies had been applied, the rescued man slowly opened his eyes and murmured "God bless you, God bless you, it would be too soon to die far, far away from home." The voice, and the awakening countenance of the newly arrived young man, filled the other with an intensity of eagerness visible to all around;—he asked the place of birth and name of his patient; both questions were soon answered satisfactorily enough to prove that the rescued, and the rescuer *were brothers!* It is needless to attempt to relate the sequel,—in an instant they were interlocked in a close embrace and a thousand questions and congratulations were made on each side, before one could be answered. Finally the brothers retired amidst the ejaculation and the wonder of all who observed the singular scene.

The Wesleyan University.—Located on the smiling bank of the Connecticut, in the city of Middletown, this young university, established by the Methodist Episcopal Church, commenced under happy auspices. Rev. Dr Fisk, of the Wesleyan Academy in Wilbraham, is the President of the University, and the Professors, as many as have been appointed, are men of scientific and literary attainments. Although Yale College was first planted at Saybrook, on the bank of this noble river, yet the Wesleyan is the first University which is destined to cast its shadows into the bright Connecticut. Dartmouth and Amherst, are collegiate institutions of high celebrity, situated near the Connecticut; yet we do not know that they ever aspire to a circle of studies which will entitle them to the name of Universities.

The Wesleyan University has offered the chair of one of its contemplated professorships to the eloquent Richard Watson, of the Wesleyan Connexion in London;—and his refusal was expressed in terms that discovered his sensibility to the honor implied in the choice as well as the deep interest he felt in the welfare of the projected University. It is a mighty work to found an institution which shall be a high central fountain of intellectual culture, for the youth of one of the largest denominations of Christians in the United States, and be an unfailing source of influence, literary moral, and religious, through future years, *sed nil sine magno labore natura dedit mortalibus.—Badger's Weekly Messenger.*

Medical Mansion in New York—Jacob Lorillard Esq. has erected and finished, with noble accomodations, for sick strangers or citizens, a medical mansion on the site of the old state prison, corner of Amos and Washington street. It was constructed at an expense of $100,000, and the establishment covers about two acres of ground. The patient pays for his board and attendance, and his the choice of his own physician. *ibid.*

Moravians.—The entire number of Moravians in civilized countries, is estimated at 16,000. They support 127 missionaries in foreign lands at an expense of $40,000 annually. The fruits of their missions have been 33,000 converts, in heathen lands; that is, they have gathered into the field of Christ, from heathen natives, more than twice their number at home, in Europe or America. Well may these Christians rejoice over the blessing of God bestowed on their faithfulness. *ib.*

Boston and Worcester Railroad. The books for subsciption to the stock of this Railroad were opened in this city yesterday. The amount subscribed at 12 o'clock was six hundred and fifty thousand dollars.

Small Pox Hospital.—The Legislature passed a resolution at their late session, authorizing and directing the Mayor and Aldermen of the City of Boston, as Overseers of the Commonwealth's Hospital on Rainsford Island, to cause a suitable and durable Rough Stone Building, two stories in height, with brick partition walls, to be erected on Rainsford Island, for a Small Pox Hospital, provided the same can be completely finished, including every expense for a sum not exceeding seven thousand dollars, and said Mayor and Aldermen are authorized to adopt such plan as in their judgment will best suit the convenience of the public, and promote the interest of the Commonwealth; and they are requested to commence said work as soon as is practicable, and cause it to be completed without delay.

Wheels.—A bill to encourage the use of broad-rimmed wheels has been indefinitely postponed by the Legislature of New Hampshire. The Massachusetts mode of introducing them has caused no inconvenience. They are found to be economical and convenient, and have become popular.

New Avenue to the city.—Proprietors of land in Roxbury have proposed to the city government, to continue Tremont street to meet a street to be opened by them. A committee of the Board of Aldermen have reported in favor of the measures on certain conditions, and the Board have notified persons interested to appear.

Navigation of the Connecticut.—A company at Springfield give notice that they have made arrangements to establish a Daily Line of Steam Passage Boats between Springfield and Hartford, and that the Accommodation Line of Stages will be discontinued.

Population.—It is estimated that the increase of population in the United States, by means of emigrants, is about *one thousand a week;* while the natural increase is more than *one thousand a day.*

We copy the following notice from the Boston Daily Advertiser, of Thursday.

Death of the late President Monroe.—By another remarkable coincidence, James Monroe, late President of the United States, died at New York, half past 3 o'clock on the 4th inst. the anniversary of independence, and of the day on which his predecessors in office, Adams and Jefferson, died. He was in the 73d year of his age, having been born in September, 1758, in Westmoreland county, Va. He was descended from a Scotch family, and his ancestors came to this country in 1652. He was educated at the college of William and Mary. At the breaking out of the war of the revolution he joined the army as a volunteer. He accompanied the army in the retreat of Gen. Washington through New Jersey, and in the battle of Trenton, in which as Lieutenant he was called to the command of the company on the fall of the captain, he was severely wounded, being shot through the breast, and disabled for near a year. After his recovery he was appointed aid-de-camp to Maj. Gen. Lord Sterling. He was subsequently with Lafayette in the battle of Brandywine, and afterwards was raised to the rank of Colonel After the war he entered on the study and practice of the law. He was subsequently appointed by Gen. Washington Minister Plenipotentiary to France, and was subsequently recalled by him. He was afterwards again appointed on a mission to France by Mr. Jefferson, and was associated with Chancellor Livingston in negociating the the treaty of Louisiana. Under the administration of Mr. Madison he was appointed Secretary of State and for a short period during the late war he held the office of Secretary of war. He succeeded Mr. Madison as President of the United States on the 4th of March, 1817, which office he held for eight years. He twice filled the office of governor of Virginia, and since his retirement from the Presidency, he was chosen a member and served in the capacity of President of a convention for amending the constitution of that state.

During about a year past he has resided in the city of New York, with his son in law, Mr. Gouverneur, at whose house he died.

Disturbance on the Baltimore and Ohio Railroad.—We learn from Baltimore papers that a contractor for laying rails on the third division of this Rail Road has absconded with $10,000. This money he received to pay the workmen their wages. The men became exasperated by disappointment, chose a leader and proceeded to destroy the property of the Company. The Sheriff of Baltimore County could not arrest the rioters with the assistance he was able to procure, and a military force was promptly furnished to aid his exertions. The disturbance was quelled, and forty of the rioters were captured and lodged in the jail at Baltimore. The amount of damage is estimated at about five thousand dollars.

From Laguyra.—Extract of a letter from a gentleman who has been several years in Laguyra, to his friend in Washington, dated June 11, 1831.

"Venezuela is still in revolution to the windward, but I think it will be speedily concluded, and I hope without bloodshed. The Congress is still in session. We have just received intelligence from Bogota that Gen. Flores from the southward, has acknowledged the Constitutional Government, under the authority of the duly elected Vice President Caicido—Mosquera the President being in the United States. Not a word is said of what has become of Urdaneta, who has been governing these militants for some months, and who put out Mosquera and Caicido.—Commissioners are about to be sent from Venezuela to Bogota to endeavor an arrangement. I do not think Venezuela will go further than to confederate, and be herself a free state—not again to consolidate the power over this part of Colombia, (Venezuela proper,) at Bogota. I think it probable some attempt will be made to adopt the form of the government of the United States. This country is much depressed and extremely poor, and agriculture (the foundation of all prosperity here) is reduced to a bare cultivation for subsistence—Nothing but years of peace, a good government and strong, with a change of the laws on the subject of property, can restore the present miserable state of Venezuela."

FROM EUROPE.

Poland.—London papers received at New York, contain Warsaw dates, as late as the evening of May 17. They statethat the Polish and Russian armies were close to each other, and a decisive battle was hourly expected; the Russians were shooting and hanging all the prisoners that had fell into their hands. The Cholera Morbus still raged in the Provinces.

The Authorities of the Government of Wilna had 60,000 insurgents under arms, and all in good spirits, notwithstanding the cruelty of the Russians. General Schrzynecki had sent the brave Gen. Chrzanowski with 8000 men to annoy the left flank of the Russian army, which he effected in a gallant manner, and would soon march into Volhynia to replace General Dwernicki.

The London Times of May 27th states that letters from Warsaw, brings intelligence from the Polish armies as late as the 16th May. Those communicate a gallant and important exploit of the Patriot Gen Chrzanowski, who was despatched by the Commander-in-Chief with a corps of 8,000 men to disturb the left flank and rear of the Russian army, an expedition into Volhynia, which was conducted with marvellous intrepidity through successive lines of Russian posts, beating the enemy in several engagements, and tho' in the midst of 24,000 Russians, under Generals Kreutz and Witt, capturing 800 prisoners, with which he entered the fortress of Zamosc in triumph. He marched 31 English miles in three days, and was cut off from all succor a whole week. The main object of this well conceived and brilliant enterprize was to substitute a new force in Volhynia for that which, since the misfortunes of Gen. Dwernicki, has been withdrawn from the Patriot cause, by the more than dubious unfriendliness of Austria towards the Polish liberties. The new Chieftain has thus provided himself at the outset a worthy successor to the brave and skillful Dwernicki; though we trust that he is not destined to experience the same vicissitudes of war, or the same treachery from pretended neutrals.

London May 30.—The latest news from Berlin is to the 21st. and Warsaw to the evening of the 16th inst. at which time no news had arrived of the then hourly expected collision between Diebitsh and Skyrzynecki. Both armies are manœuvering—the Russians to operate against Warsaw on the opposite side of the Vistula from the previous line of action, and the Poles to defeat this fresh assault on their capital. The country upon the line of march was desolate, and the cholera morbus, according to our private letters, frightfully extending its ravages, had spread to Austrian Gallicia. In Lithuania the Russians are pursuing a savage extermination. They are hanging and shooting even their wounded prisoners, and the peasants and scattered Polish partizan corps are executing on the spot in their turn, a terible retaliation.

The French papers of Friday, contain a long report copied from a Warsaw paper, of the proceedings of the the Lithuanian insurgents, presented to the National Government of Poland by an Envoy from Lithuania. The insurrection is said to have extended to Grodno, and Minsk, and the Government of Wilna alone is said to have 60,000 insurgents under arms. They have established a provisional government, and have begun founderies of gunpowder. The peasants fight with the greatest bravery against their Russian oppressors, and "if Lithuania falls," says the report, "she will carry to her grave the consoling idea that she preferred to sacrifice every thing rather than supply arms and means to subjugate the Poles and their common country."

Commercial letters from St. Petersburg, state that the Russian officers of the Court, and other nobles of the land, are clothing, arming, and equipping at their own expense, an army of 100,000 men to march against the Poles.

Turkey.—Letters from Constantinople of May 25th remark that the Sultan was using great exertions to put down the insurgents. An army of 20,000 men had assembled near Adrinople to march against the rebels, and a squadron had sailed for the coast of Albania: Desertions were frequent among the troops under the order of the Grand Vizier.

By intelligence received one day later, we learn that there was a report of an action fought in Poland on the 15th May, in which the Poles are said to have made two thousand prisoners, but have seen no farther particulars.

☞ WANTED, NOS. 21 & 23.

We have occasionally asked of those of our subscribers, who do not preserve their files of the Register the favor of their returning to us certain Nos. of the paper, and we gr tefully acknowledge the readiness with which this favor has always been granted. We are now under the necessity of asking of such subscribers as can do it conveniently, to return to us, by mail, Nos. 21 and 23 of the present volume,—especially No. 23.

Please to leave the envelop open at one end, and direct—"Christian Register, Boston."

MARRIAGES.

In this city, Mr John Gardner Davis to Miss Lucy Little.

On Thursday evening, by Rev. Mr Emerson, George Allen, Esq., of Burlington, Vt., to Miss Mary Hancock Withington, daughter of the late Rev. Ebenezer Withington, of this city.

By Rev. Mr Young, Mr Francis S. Carruth to Miss Sarah Ann H. Ward, daughter of Andrew H. Ward, Esq.

In West Cambridge, Mr Thomas Hall to Mis Hannah, eldest daughter of Mr James Hill.

In Nantucket, Mr Charles H. Coleman to Miss Lydia S. Bennett; Mr Manuel Wood to Miss Susan Bowen.

In Plymouth, Mr Ivory L. Harlow to Miss Rebecca B. Holmes.

In Eastham, Mr Elkanah W. Stubbs, of Wellfleet, to Miss Susannah Collins; Mr Thomas Cobb, jr. to Miss Priscilla M. Doane.

In New York, Mr Charles L. Coolidge to Miss Elizabeth L. Hill, both of Boston.

DEATHS.

In this city, Mrs Polly, widow of the late Mr William M. S. Doyle, aged 69.

In Dedham, Mrs Rebekah Ellis, relict of the late Deacon Ichabod Ellis, aged 87.

Died, at Barnstable, on Tuesday the 28th June, Dr. Samuel Savage, in the 83d year of his age.

Dr. Savage was a native of Boston, graduated at Harvard College in 1776, and having pursued the study of Medicine, under the celebrated Dr. Church, commenced the practice of his profession at Barnstable in the year 1772.

A thorough acquaintance with the principles of medical science, combined with quickness of perception, solid judgment, and great kindness and benevolence of feeling, which led him to take a deep personal interest in the welfare of his patients, soon introduced him into a circle of practice nearly coextensive with the county. To the duties of this arduous profession, he devoted the best faculties of his mind with unwearied labor, and with great fidelity and success, for more than half a century. Engaged in the practice of a profession, which leads those who pursue it, to be constantly conversant with want and suffering in all its forms, and makes large demands upon their charity and benevolence, sickness and poverty never invoked his services in vain; and his memory as a skilful physician, of singular kindness of heart, will long be cherished in many a humble and grateful family. In social and private life, no man could enjoy in a higher degree the respect and affection of all those with whom he was associated.

In Wilmington, Ms. on Saturday last, Rev. John E Weston, of Lynn, lately pastor of the Baptist church at Lechmere Point, Cambridge. He was travelling in a chaise from Salem to Nashua Village, where he had engaged to preach on the Sabbath, being accompanied by Mr Batcheller, of Lynn. They drove into a pond on the road side to refresh their horse; but only a few feet from the edge of the pond, the water is 20 feet deep, of which circumstance they were not apprised—and they instantly found themselves sinking

Mr. Weston could not swim; Mr. Bacheller held him up as long as possible, but was at length compelled to leave him, and saved himself by swimming to the shore. The unfortunate Mr. Weston immediately sunk in deep water. His body was taken out in forty minutes afterwards, but the spirit had gone to its rest!

In Burlington, Vt. Hon. John C. Thompson, one of the Assistant Justices of the Supreme Court, aged 41, a native of Westerly, R. I.

In Maury Co. Tenn, 3d ult. Jane Brown, aged 91. Her husband was murdered in her presence by the Cherokee Indians, 9th May, 1788, and herself and five children made prisoners. Her husband, in company with Cols. John and Daniel Gillespie, (her brothers,) were leading men and valiant soldiers at the battle of Guilford court house in the war of the Revolution. She lived through the struggles of those times, and was again with her family amidst the troubles and Indian cruelties, that marked the early history of Tennessee. She remained a prisoner among the Indians, with a daughter seven months old, for seventeen months, and amidst the troubles, trials and privations of Indian bondage, clung to her children with an intrepidity of affection, that brought her and them off together—except her son George, who remained five years a prisoner.

Drowned in Ohio river, near Lawrenceburgh, Hugh Peters, Esq. Attorney at Law, son of the Hon. John T. Peters, of Hartford, Conn.

THE JUVENILE LIBRARY.

The Subscribers propose to publish a series of vols. to be called "*The Juvenile Library,*" to contain original Moral Tales, Biography, Travels, Natural History, and such subjects as may be thought useful and instructing, while they convey moral instruction, to young persons.

Each volume will contain about 200 pages 18mo, embellished with one or more engravings, handsomely done up in a neat and durable binding.

Manuscripts left with the subscriber will receive immediate attention and such as may be thought suitable for the purpose he will wish to purchase.

L. C. BOWLES;
No. 124 Washington-street.

UNITARIAN ADVOCATE.—This day published, by Leonard C. Bowles, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. IV.—No. 1.—(New Series.) For July, 1831.

CONTENTS.

The "Eternal Life" of which Jesus Christ is Author; Errors relating to Public Worship; Original Poetry—Praise; Can two walk together except they be agreed; Character of Dr Priestley, Address to our readers on the 4th of July; Unwarrantable perversion of the words of Christ—Dr Tenny's Sermon at the Funeral of Dr Austin; Unitarianism in Maine; Recent Publications,—Mr Whitman's Reply and Letter—Prof. Ware on the Christian Character—Mr Young's old English Prose Writers—Mr Noyes' translation of the Psalms; Unitarian Ordinations.

LIBERAL PREACHER, *for July.*—Just published by L. C. Bowles, 124 Washington-Street, and J. & J. W. Prentiss, Keene, N. H.; The LIBERAL PREACHER, for July, 1831.—Conducted by an Association of Clergymen. New Series, Vol. I. No. 7. Containing a Sermon by Rev. Converse Francis, of Watertown. Mass.—On the "*Presence of God with the Good Man;*" from John xiv. 32. July 9.

INFANT SCHOOL MANUAL.—New Edition. The Infant School Manual, or Teacher's Assistant, containing a view of the system of Infant Schools. Also, a variety of useful lessons, for the use of teachers. By Mrs Howland. Third edition. The rapidity with which the first two editions of this work were sold, is evidence of the want of such a work. This edition has been improved and enlarged, and will be found a valuable assistant to those who are engaged in, or are desirous of qualifying themselves for teaching Infant Schools. It will also be useful to every teacher of young children in common schools or families. Just published by

RICHARSON, LORD & HOLBROOK,
July 9. School Book Publishers.

SELECTED POETRY.

TO THE EVENING WIND.

BY WILLIAM CULLEN BRYANT.

Spirit that breathest through my lattice, thou
  That cool'st the twilight of the sultry day,
Grateful flows thy freshness round my brow:
  Thou hast been out upon the deep at play,
Riding all day upon the wild blue waves till now,
  Roughning their crests, and scattering high
    their spray,
And swelling the white sail. I welcome thee
To the scorched land, thou wanderer of the sea!

Nor I alone—a thousand bosoms round
  Inhale thee in the fullness of delight:
And languid forms rise up, and pulses bound
  Livelier, at coming of the wind at night:
And languishing to hear thy grateful sound,
  Lies the vast inland stretched beyond the sight.
Go forth into the gathering shade; go forth,
God's blessing breathed upon the fainting earth!

Go, rock the little wood-bird in his nest,
  Curl the still waters, bright with stars, and rouse
The wide old wood from his majestic rest,
  Summoning from the innumerable boughs
The strange, deep harmonies that haunt the breast:
  Pleasant shall be thy way where meekly bows
The shutting flower, and darkling waters pass,
And 'twixt the o'er shadowing branches and the
    grass.

The faint old man shall lean his silver head
  To feel thee; thou shalt kiss the child asleep,
And dry the moistened curls that overspread
  His temples, while his breathing grows more
    deep;
And they who stand about the sick man's bed
  Shall joy to listen to thy distant sweep,
And softly part his curtains to allow
Thy visit, grateful to his burning brow.

Go—but the circle of eternal change,
  That is the life of nature, shall restore,
With sounds and scents, from all the mighty range,
  Thee to thy birth-place of the deep once more:
Sweet odors in the sea-air, sweet and strange,
  Shall tell the home-sick mariner of the shore:
And, listening to thy murmur, he shall deem,
He hears the rustling leaf and running stream.

[From the Englishman's Magazine.]

THE THREE HOMES.

"Where is thy home?" I asked a child,
  Who, in the morning air,
Was twining flowers most sweet and wild
  In garlands for her hair.

"My home," the happy heart replied,
  And smiled in childish glee,
"Is on the sunny mountain's side
  Where soft winds wander free."

O! blessings fall on artless youth,
  And all its rosy hours,
When every word is joy and truth,
  And treasures live in flowers!

"Where is thy home?" I asked of one
  Who bent, with flushing face,
To hear a warrior's tender tone
  In the wild wood's secret place.

She spoke not, but her varying cheek
  The tale might well impart;
The home of her young spirit meek
  Was in a kindred heart.

Ah! souls that well might soar above,
  To earth will fondly cling,
And build their hopes on human love,
  That light and fragile thing!

"Where is thy home, thou lonely man?"
  I asked a pilgrim grey,
Who came with furrowed brow and wan,
  Slow musing on his way.

He paused, and with a solemn mien
  Upturned his holy eyes,
"The land I seek thou ne'er has seen,
  My home is in the skies!"

O! blest—thrice blest! the heart must be
  To whom such thoughts are given,
That walks from worldly fetters free!—
  Its only home in heaven!

MISCELLANEOUS.

TIME AND TRUTH—AN APOLOGUE.

The following pleasant article is ascribed to J. K. Paulding.

Among the daughters of Time, the youngest and best beloved was a beautiful maiden called Truth. It was foredoomed at her birth that she should be incapable of fraud or deception; that wherever she came she should remedy the evils of falsehood and calumny, put to flight forever the errors of mankind, and banish doubt, darkness, and uncertainty from the face of the earth. In short, she was to be omnipotent and eternal.

Time, who was forever in motion, and never stayed a moment in one place, could not endure to be without the society of his favorite child, and as soon as she grew up, insisted on her accompanying him everywhere. Being about to make the circuit of the universe, he accordingly took her by the hand, and they journeyed together.

Time had wings, but truth had none; and it was soon found that she could not keep up with the old man, who, though almost bald, and his beard white as the driven snow, could travel day and night over hill and dale, sea and land, through air and fire, without ever resting or being fatigued. Impatient of delay and incapable of restraining the impetuosity of his motions, he soon grew tired of the slow and feeble steps of his daughter, who was timid as a young fawn, and looked about, before, behind, on every side, ere she ventured forward; and telling her he could not wait for her tardy motions, bade her join him without fail at the end of the world.

Time soon finished his tour round the globe, but Truth was far behind; and as he had sworn never to wait for any one, the old man turned round to make another tour, and met his daughter about half way on her journey. As long parted friends love to tell each other all that has passed in their absence, they related their adventures.

'One day,' said Time, 'I met a wife, whose rash husband had turned her from his door and divided her from her children, on account of some unfounded jealousy,—I would have stayed to make up the quarrel and convince him of his error, but I knew you would soon come and set all right. I hope thou didst make my words good. Didst thou interfere in behalf of one of thy sex?'

'Alas! father, the poor abandoned wife was dead before I came. Grief and shame had driven her to despair, and she perished by her own hands.'

'What a pity! but let us go on. Next I met a young man, who had been crossed in love in consequence of calumnies that had poisoned the mind of his mistress. A little onward and I encountered the young woman myself, who was pining away almost broken hearted at the supposed infamy of her lover. I could not stay to remedy their sorrows, but told them that my daughter Truth was just behind, and would soon bring about a good understanding.'

'Alas! alas!' cried the maiden, with tears in her eyes, 'I came too late. The youth had become a sot and a gamester, and the poor girl had died of a broken heart.'

'Thou art destined, it seems, to be always too late. I wish thou wouldst go forward instead of looking all around and feeling thy way like a blind man.'

'Ah! father,' replied she, 'how should I be assured of being always right, if I did not first see which way I was going?'

'Next,' continued old Time, 'I came into a city where a man had been condemned to death for a crime of which he was innocent. I would have stayed to do him justice, but my moments were too precious, and I knew you were close at hand. Didst thou save him from the gallows?'

'No—I did not arrive in season. I saw his body hanging in chains; but I did justice to his memory. Better late than never, father.'

'Humph!' said the old man. 'After this I arrived in a country where the people were preparing to murder their governor and all his family on account of a false report of his having attempted to betray them to their enemies. I looked behind, and I thought I saw thee advancing, and being as usual in a great hurry, left it to thee to dissipate the delusion.'

'I grieve to tell thee, O father! that I was a little too late. The virtuous governor with all his family had just perished, and the wicked calumniator was in his place. I told them the true state of the case. But the lie had done its work, and the consequences were irremediable.'

'I wish to the immortal Jove,' cried Time, 'I wish my youngest daughter Truth would keep pace with my eldest daughter Falsehood.'

'How should I, my father, when she never stops to see whither she is going, and I am always seeking the true path?'

'Proceeding onward,' resumed old Time, 'I came to where the people were fighting, and cutting throats, and burning each other on account of a dispute about a word, which each party interpreted differently. I thought it a great pity that they could not find out which was the right meaning. But, said I, my daughter is just behind and will clear up the matter, I have not a moment to lose. I hope thou didst not come too late here as elsewhere.'

'Not altogether too late, father,' replied the virgin, 'but ere I came one party had exterminated the other, and when I offered to tell the conquerors the true meaning of the word, they said they knew it already as well as I did. I asked them how they came by it; they answered by the virtue of the right of the strongest, and then left me shouting, "Truth is great and will prevail!"'

'Poor, ignorant creatures!' exclaimed Time, and shrugged his brawny shoulders. 'As I travelled onward from thence, I came to a nation which sacrificed human beings to a great snake, and left particular directions with the priests to stop you when you came, and become convinced of their deplorable errors.'

'I stopped; but I grieve to say it was only to lament over their misfortunes. The day before I arrived, they had all been exterminated by a people who came to convert them.'

'Sluggard!' exclaimed the old man, for he began to wax wroth. But he again resumed his narrative.

'A little while after I came among a people who worshipped graven images, and was exceedingly angry at their foolish idolatry. But I could not stay to argue the matter with them, and proclaimed aloud, as I passed, that my daughter was coming to set them right. Didst thou visit these ignorant people?'

'I did—but alas! father, the very day but one before I came they had all been swallowed up by an inundation!'

'Out upon thee!' cried Time, no longer able to restrain his impatience at the dilatory pace of his daughter. 'Out upon thee! Of what use is it that thou art gifted with the power to correct error and remedy the mischiefs of calumny—of what consequence is it thou shalt ever prevail where thou comest, if thou art thus always lagging behind the events which I bring about?—Better not come at all than too late.'

'Father,' replied the weeping daughter, 'it is not that I am too slow, but that thou art too swift. Remember that heaven hath given thee wings, and vigor to pursue an eternal flight, while the feet of thy poor girl are tender and her limbs slow of pace. If thou wouldst only slacken thy speed a little, I might always keep up with thee, and ——.'

'Pshaw!' exclaimed the old man testily, 'I have not a moment to waste in hearing you talk.'

So saying, he spread his wings, shook his hour-glass at her in anger, and vaulted forth on another journey round the world. His daughter ran after him as fast as she could, and entreated he would stop; but though she has ever since been trying, she has never been able to overtake the flight of Time. Those who know best, however, affirm that she will undoubtedly catch him at last, for '*Truth is great and must prevail.*'

WESTERN PULPIT ELOQUENCE.

Under this title the Christian Advocate copies an article from the Illinois Magazine, a part of which we give below. The writer remarks that in the autumn of 1827, as he was journeying towards the interior of the State of Ohio, he arrived one evening at a little town in the country of F—, in what is called the 'Virginia Military District.' While resting there for a few days he learnt that a quarterly meeting was to be held, which was bringing together crowds of people. "With all my prejudices against quarterly meetings," says he, "I fell in with the throng, and went to the court-house; that being the only suitable place for holding large meetings in the town." After describing a young man, whose violence soon "exhausted" him, the narrative thus proceeds;—

He was followed by an old man, dressed in linsey woolsey. He was tall and thin; his head was whitened by the frost of years. His countenance was one that men love to look upon. There was nothing remarkable or peculiar in his features. His forehead was high, and a little projecting; his eyes small, and somewhat sunken; nose thin, and a little aquiline; and chin rather long. But he had an expression of countenance that is not readily forgotten. His image is hung up in the chamber of my memory, to be contemplated and admired. As he rose, every eye was riveted on him; and such was the silence of the large assembly, that the softest whisper might have been heard. My interest was excited at his first appearance; but when he spoke, I felt that I was in the presence of no ordinary man. His voice was rather weak; but its intonations were soft sweet, and touching. It is what we readily conceive as perfection in utterance, though it may not be so easy to describe it. His gestures were few and unstudied. In fine, there was, in his whole manner, an indescribable charm, which I have not before witnessed.

He read the parable of the prodigal son; and when he came to these words, "And when he saw him afar off, he ran and fell upon his neck and kissed him," he stopped. "This," said he, "is my text." I had heard it preached on a hundred times. I thought I could preach a decent sermon on it myself. But even his manner of reading it told me he had discovered something in this passage of Scripture that was new to me. He proceeded to illustrate the love which our heavenly Father bears to his disobedient children, by the affection manifested by parents towards their offspring, in all circumstances, even when disobedient and unnatural in their conduct; and the joy they experience when they return to their duty. I felt that I had never heard the subject handled in so interesting and feeling a manner; and my reflections, involuntarily, took a retrospect of my early life; and I taxed my memory for an unkind look, word, or action towards the dear authors of my being. I felt an assurance that those around me were similarly employed. There was a peculiar solemnity pervading the whole audience. Some eyes began to moisten; I felt my own do likewise.

"But," says the preacher, "I will tell you a story. In the year 1821, I was stationed on the Mad River circuit. You know, my friends," said he, "there are extensive prairies in that part of the state. In places, there are no dwellings within miles of each other; and animals of prey are often seen there. One evening, late in autumn, a few of the neighbors were assembled around me, in one of those solitary dwellings, and we had got well engaged in the worship of God, when it was announced that the child of a widow was lost in the prairie. It was cold; the wind blew; and some rain was falling. The poor woman was in agony, and our meeting was broken up. All prepared to go in search of the lost child. The company understood the business better than I did, for they had been bred in those extensive barrens; and occurrences like the present are, probably, not unfrequent among them. They equipped themselves with lanterns and torches, for it was quite dark; and tin horns, to give signals to different parts of the company, when they should become widely separated. For my part, I thought duty required that I should take charge of the miserable woman. She was nearly frantic; and as time permitted her to view her widowed and childless condition, and the circumstances of the probable death of her child, her misery seemed to double upon her. She took my arm; the company divided into parties; and taking different directions, we commenced the search. The understanding was, that when the child should be found, a certain wind of the horn should be made, and that all who should hear it should repeat the signal. In this way all the company would receive the information.

"The prospect of finding a lost child in those extensive prairies, would, at any time, be sufficiently discouraging. The difficulty must be greatly increased by a dark, rainy night. We travelled many miles, and to a late hour. At length we became satisfied that further search would be unavailing; and all but the mother determined to return home. It was an idea she could not, for a moment, endure. She would hear of nothing, but further search. Her strength, at last, began to fail her, and I prevailed on her to return to her abode. As she turned her face from further search, and gave up her child as lost, her misery was almost too great for endurance. 'My child,' said she, 'has been devoured by a wild beast; his little limbs have been torn asunder; and his blood been drunk by the hideous monster,'—and the idea was agony. As she clung to my arm, it seemed as if her heart-strings would break. At times, I had almost to support her in my arms, to prevent her falling to the earth.

"As we proceeded on our way back, I thought I heard, at a great distance, the sound of a horn. We stopped, and listened; it was repeated. It was the concerted signal. The child was found.—And what," said the preacher, "were the feelings of the mother!——'My child was dead, and is alive again; he was lost, and is found.'"

It was too much. The whole assembly burst into an involuntary gush of tears.—Some sobbed outright; and others attempted, in vain, to conceal their emotions.

"Such," said the preacher, "are the feelings of your heavenly Father, when he sees his disobedient and wandering children returning unto him, when even afar off."

I have given an abstract of a sermon of forty minutes. My readers may form some idea of what the preacher said; but to feel such a sermon, in all its power, it must be heard. I retired from the house, with feelings that do not readily find utterance. After I had, in some measure, recovered myself, I made inquiry, in regard to this extraordinary man. I was told he was called "old father C——." No one seemed to know that he possessed uncommon powers. He has spent his days in preaching, and doing good, in the barrens and woods of Ohio, among a plain, uneducated race of men, who had never imagined that "old father C——" was anything more than "a very good preacher." I heard him preach the two succeeding days, and with a still more exalted idea of his oratorical powers. He was uneducated; his language was quite inaccurate; yet his acquaintance with books seemed to be considerable. He discovered an intimate acquaintance with a few of the British poets, especially Cowper and Young; and embellished his discourses with the most happy quotations from them In fine, I have come to the conclusion, that the British Spy only dreamed of a pulpit orator; that it was left to me to behold one.

This humble, unpretending man will probably die as he has lived, unknown beyond the immediate circle of his usefulness; assisted by education, he might have enlightened and astonished the world, and wondering senates hung upon his tongue.

[From the (London) Monthly Repository.]

PRESENT STATE OF GREECE.

[Letter from His Excellency the Count of Capo d'Istrias, to his late confidential secretary, M. Belant, of Geneva, dated Nauplia, Dec. 2, 1830.]

You request me to give you some details concerning the internal organization of our country. I will endeavor to satisfy you, as far as my numerous occupations allow me to do it; but you know how few spare minutes I can command.

I have sent your letter to Mustodoxi, and I hope very soon to see him at Egina myself, when I shall act as your functionary in my character of citizen of Geneva. Our little collection of antique relics becomes every day more interesting; and if we were to spend all that is required in excavating, it would be much more so; but I am in no hurry about it, for I hope we shall have no more travellers come to steal them from us.

Egina is no longer the seat of government, but it is the centre of all our establishments for public instruction. Besides the Orphanotrophe, (asylum for orphans,) where 500 young persons are receiving their education, there are two normal schools, the one on the plan of mutual instruction, the other for instruction in the ancient Greek language, philology, the elements of the exact sciences, drawing, music, &c. This second school is called after M. Eynard, because it was built and established at his expense. A spacious and noble printing office is always at work, preparing useful works in the Greek language. The money which was remitted to me recently by the committee at Geneva, has been appropriated to the payment of M. Didot, for a great part of what this printing establishment had cost us, as you will have the kindness to inform M. Favre, M. Munier, &c.

The different schools of Egina, including the orphan school, contain more than 1500 pupils, and their progress is very satisfactory. In all the provinces great activity prevails in the course of education. All of them contain one or two schools of mutual instruction, and they give us a total of above 10,000 scholars. In a short time all will be established according to the method of Sarasin, and by masters who shall have been trained in the normal (model) school at Egina.

The military school at Nauplia is quite as encouraging. In the public examination of this year, the pupils distinguished themselves beyond all expectation. A seminary has been lately instituted in the magnificent convent at Poros. It requires a close and diligent attention, which I hope to be able to bestow upon it myself.

Lastly, thanks once more to the bounty of M. Eynard, a model farm is established at Tyrinthe. M. Paleologue, who has been trained in the institution of M. Dombale, presides over it, and has already sixty pupils, of whom he hopes to make good practical agriculturalists.

Nauplia begins to rise out of its ruins, and wears every day more and more the appearance of a town. The cottages which I had built two years ago, in a spot which was intended for a faubourg, are disappearing, and giving place to handsome and commodious houses. It is called the Faubourg of Pronia, or Providence.

The line of a great road leading to Argos is almost completed, and the journey thither is made in an hour and a quarter. The appearance of Argos is very striking: more than one hundred and fifty new white houses have risen up; and if the same activity continues, it will soon become a handsome city.

In my frequent excursions, I have reason to be convinced, that in all the provinces some improvement is taking place. The inhabitants enjoy their tranquillity, and labor to meliorate their condition. As soon as their external improvement shall have arrived at a certain degree, the moral improvement of the people will follow of course. The schools, also, must largely contribute to this. It is impossible to be well acquainted with the present situation of Greece, without being convinced that this country is making immense advances towards its moral and political regeneration. There still are some persons, natives and foreigners, who see things differently; they imagine it to be enslaved by its government, which does not yet call upon the people to take a constitutional part in its affairs. Every one is free to entertain his own opinion, but I cannot see any reason to change my own, or to alter my line of conduct. The more ardently I desire to see Greece restored to the rank of a free and independent nation, the more anxious do I feel to procure for her the *means* of arriving at this grand object in the shortest possible period—and to do this I ought always to keep in mind the state to which she has been reduced by four centuries of servitude, and eight years of anarchy.

As soon as Greece shall have risen above her misfortunes by her own efforts, that is by labor, she will provide herself with constitutional laws. The elements of these laws are all prepared. They are already in action in each of the branches whose successive development will grow into constitutional order. The senate is established for legislation, the ministers and the governors of provinces for the administration of the laws, and the tribunals for justice. All these institutions, in my opinion, are so many schools where our magistrates and rulers will be formed. The schools, properly so called, of agriculture, of commerce, of navigation, of the arts, will give us citizens truly worthy of the name.

I have given you these particulars, my dear friend, because I know that some persons entertain a contrary opinion, though I am persuaded you will never adopt it. I am very far from seeking the approbation of all men; let me but obtain it from those who conscientiously wish well to Greece, without being bigotted to any system. These are my inducements for giving you this rapid sketch of the state of the country, and of those principles from which its government is not disposed to depart.

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N. B.—The public are particularly invited to call on Mr Adams as above, and examine the Swelled Beam in the Windlass Bedsteads before purchasing, as there are other Windlass Bedsteads manufactured and offered for sale as an improved article which have not the patent Swelled Beam. 3m June 11.

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